THE
Diſtinguiſhed PRE-EMINENCE
OF THE
SON OF MAN.

Exhibited in a Series of
VERY STRIKING PARTICULARS,
Taken out of the
SACRED RECORDS,
And reduced into the Form of

A HYMN.

Wherein is alſo included,
A ſummary DETAIL of all our SAVIOUR'S
MIRACLES.

ATTEMPTED
By FRANCIS OKELY,
Formerly of St. JOHN's College in CAMBRIDGE.

Foraſmuch then as the CHILDREN are Partakers of Fleſh and Blood, HE alſo himſelf likewiſe took Part of the ſame; that, thro' Death, He might deſtroy him, that had the Power of Death, that is, the *Devil*; and deliver them, who, thro' Fear of Death, were all their Life-Time ſubject to Bondage.

Wherefore in all Things it behoved Him to be made *like* unto his BRETHREN. Heb. ii. 14, 15, 17.

NORTHAMPTON,
Printed by THOMAS DICEY for the Author;
And ſold there by him, and by T. BURNHAM: And in London by
M. LEWIS, No. 1, Pater-noſter Row. 1776.
Price TWO-PENCE.

286

HARVARD COLLEGE LIBRARY
GIFT OF
SAMUEL A. ELIOT
1823

THE PREFACE.

IF the READER of the following plain and familiar HYMN will but ſuffer himſelf to be pre-moniſhed, that the SUBJECT itſelf, together with the whole MANNER of treating it, has been no ways intended for a Diſplay of the *Author's* Talents: He will be moſt likely to participate in the ſame bleſſed SPIRIT and FIRE with which it was compoſed; and in that happy Diſpoſition and *Senſation*, be leſs attentive to any very poſſible Defects of nicely *Theological*, or merely *Poetical* Compoſition. In Deed and in Truth the PARTICULARS therein contained *are moſt ſurely believed*; and therefore, with the dear Perſon of Chriſt himſelf, are, in Courſe, *very precious* to his poor Heart.

It is not preſented as a *finiſhed Piece*, exhauſting every Point which might have been alledged and included in a Diſplay of the SON of MAN's diſtinguiſhed Pre-eminence. In the Way of Sketch, it comprizes merely ſuch, as, on a general Review of this moſt agreeable of all Subjects, recurred firſt to Memory; and, in Reſpect of the Point in View, were *at the Time* of ſpecial Weight and Importance to the Compoſer's *own* Heart and Mind.

As to the METHOD therein obſerved, it is *Cryptic*, or Secret; but will be very diſcernible to every ſerious, attentive, and judicious Mind. The firſt three Verſes, printed in *Italics*, are by Way of INTRODUCTION to the Whole; and, from the 4th Verſe, all the principal PARTICULARS, or ARTICLES of our Saviour's Pre-eminence are, by *Paragraphical* Breaks, diſtinguiſhed to the READER's Eye. The DETAIL of his numerous and ſtupendous MIRACLES (as a Kind of Sub-diviſion of that general Head) begins at Verſe the 33d, and extends to the 103d incluſively. It was natural for them to follow the Article of his PUBLIC MINISTRY. At the 104th Verſe the main *Thread* is reſumed, and cloſes with the 124th. The three laſt (like the three firſt Verſes, printed in *Italics*) form the CONCLUSION of the Whole. Should any one think the 106th Verſe an *Innuendo* too myſterious, let him rather ſuſpend his Judgment on that Head; and only ſee to it, that he is himſelf properly prepared, by *Faith* and *Patience*, for all poſſible *Emergencies*, amidſt the preſent teeming *Conjunctures*. And ſhould the ſerious READER receive any Satisfaction and Bleſſing for his Heart in the Peruſal, let him gratefully reflect ſome Part of them back again upon *that* of the AUTHOR; who, for this very End, thought no *Labour* of Compoſition, or probable Loſs by Publications of *this Kind*, too much for *his* Advantage.

THE

Diſtinguiſhed PRE-EMINENCE

OF THE

SON OF MAN.

---

1. THO' CHRIST, *if Sin excepted be,*
Deign'd *in all Points* Conformity
To his poor BRETHREN *of the* Fall;
HE's *ſtill* PRE-EMINENT *in all.* Heb. ii. 14, 17. Joh. xiii. 13. Col. i. 18.

2. *The* SP'RIT *in* Meaſure *mov'd the* LIMB,
Which without Meaſure *moved* HIM;
Who is, as BRIDEGROOM *to his* BRIDE,
And to his CHURCH *as* HEAD, *ally'd.*

3. *His* NAMES *of Old imply the ſame,*
From GOD JEHOVAH *down to* LAMB;
As his, *the* SON OF MAN's, DAYS *ſince*
Proclaim Him, in all Points, the PRINCE.

4. ANCIENT *far-ſighted* PROPHESY,
With th' utmoſt *Punctuality,*
Throughout *predicts* his *wond'rous* BIRTH,
And his whole HISTORY on Earth.

5. WHEN *Fulneſs of the Time was come*
For his CONCEPTION in the *Womb,*
A VIRGIN'S WOMB, by Pow'r of GOD;
'Fore her the Angel GABRIEL trod:

6. Who

6. Who plainly tells the MYSTERY
Of JESUS's NATIVITY;
Fixes *that* NAME, and draws the Plan
He would purſue in *ſaving* Man.

7. AND when poor JOSEPH needs muſt chuſe
Upon a PREGNANT SPOUSE to muſe,
The Angel ſatisfieth *Him*,
Appearing to him in a Dream.

8. THOUGHT MARY, what the Angel choſe
About my Couſin to diſcloſe,
ELIS'BETH *barren* hitherto,
I'll haſte to ſee if really true.

9. No ſooner then was MARY come,
But in ELISABETH's *bleſt* Womb, Luk. i. 15.
The BABE, upon her firſt Salute,
Leap'd ſenſibly, in Anſwer *mute*.

10. ELISABETH, with SPIRIT fill'd,
And therefore ſo *divinely* ſkill'd,
Proclaims aloud, with Extaſy,
Her Couſin MARY's PREGNANCY.

11. " Moſt *bleſſed* amongſt *Women* THOU!
" Thy Womb's dear FRUIT is *bleſſed* too:
" Whence alſo is this GRACE to me,
" The MOTHER of my LORD to ſee?

12. " For, lo! no ſooner was my Ear
" Of thy SALUTE's ſweet Voice aware,
" But the unborn *predicted* BOY
" Leap'd in my Womb with conſcious Joy."

13. NOR was her Huſband ZACH'RY's Soul
Leſs of the HOLY SPIRIT full;
For, tho' he had been dumb ſo long;
Straight, on the looſing of his Tongue,

14. It broke forth into fervent LAUD
For all the *Mercies* of his GOD;
And, with a pure *inſpired* Mirth,
Proclaim'd the *Bleſſings* of each Birth:

15. In Sum, That MARY's *Child* would prove
The *Gift ſupreme* of GOD's GREAT LOVE;
And, that his *own* would alſo bear
The Function of *his* HARBINGER.

16. PROPHETIC ORACLES of Old
Have of his very BIRTH-PLACE told:
This "*Rod* out of old JESSE's *Stem*" Iſai. xi. 1.
"Muſt needs be born at *Bethlehem*." Micah, v. 2.

17. More likely once at *Nazareth*
Firſt in this World to've drawn his Breath;
But CÆSAR's TAX, and CARE DIVINE,
This *Birth* to *Bethlehem* conſign.

18. AS GREAT ONES would diſcern no Worth
In ſuch a *ſtrange myſterious* Birth,
POOR SHEPHERDS are by GOD appriz'd
To ſeek IT in a *Stall deſpis'd*.

19. A STAR to Eaſtern SAGES *new*,
Them to the ſame POOR STABLE drew;
Whoſe Preſents, at the wiſh'd-for Sight,
Provide in Time for EGYPT's *Flight*.

20. Thus, where the HEART is once *ſincere*,
Panting to be to JESUS *near*;
LEARN'D and UNLEARN'D, in *proper* Ways,
Are led by GOD to ſee his *Face*. 2. Cor. iv. 6.
1. Joh. iii. 6.

21. Theſe MAGI, being warn'd of GOD,
Take, on Return, a diff'rent Road;
And thus, in great *Simplicity*,
Baffle a TYRANT's *Policy*.

22. THE *belliſh* Plot he hatch'd beſide,
I mean his dire INFANTICIDE,
(Had not the LORD defeated it)
This Babe infallibly had hit.

23. PURIFICATION's Days fulfill'd,
MARY to GOD had brought her Child;
When SIMEON, and ANNA ſoon
Confeſs'd it *his* ANOINTED ONE.

24. With

24. WITH Time's due Courſe, in *Gallilee*,
To TWELVE YEARS OLD He prettily
Grew up, and with his Parents came
To *worſhip* at JERUSALEM:

25. Preſuming (on Return) He'd been
Upon the Road amongſt his *Kin*;
On miſſing him, with anxious Thought,
Their *Boy* they thro' JERUS'LEM ſought;

26. Mean while, when in the TEMPLE found,
Pleas'd for *three Days* on Holy Ground,
He'd heard the RABBIES treat their *Theme*,
And many QUESTIONS put to them.

27. The Hearers all admir'd his *Senſe*,
Join'd with a *modeſt Confidence*;
Which, in his very Queſtions *Turn*,
The dulleſt might with Eaſe diſcern.

28. AFTER *this* Time, in PUBLIC ſeen,
(A Term of Years at leaſt *eighteen*)
He comes to be baptis'd of JOHN,
Who pleads for *it* Commiſſion. *Joh.* i. 31.

29. Amidſt thy *Fall*, poor Man! rejoice
To hear the HEAV'NLY FATHER's *Voice*;
Which never, from the Days of Yore,
Had outwardly been heard before: *Joh* i. 18. v. 37.

30. Which *now* doth CHRIST, the SINNER's FRIEND,
To ev'ry Mortal recommend—
"THIS IS MY WELL-BELOVED SON,
"IN WHOM I AM WELL-PLEAS'D *alone!*"

31. ON different Occaſions,
HIM JOHN for the MESSIAH owns; 29.
He ſays, "This *Bridegroom* has the *Bride*;" Joh. iii.
"This LAMB *atones*, and none beſide." *Joh.* 1. 29,36.

32. THEN, in the *Deſart* FORTY DAYS
By SATAN TEMPTED divers Ways;
His FASTING o'er, with Victory,
He takes the PUBLIC MINISTRY.

33. Well

33. WE'LL now his MIRACLES review,
Which are in Number not a few;
WORKS which no Man before him did, [2 Cor. v. 19.
Evincing GOD was in HIM *hid.* Joh. i. 10. v. 19, 36.

34. HE *firſt*, at CANA's Wedding-Feaſt,
When *their* Wine's little Stock was ceaſt,
CONVERTED, by his Hand *Divine*,
The ſimple WATER into WINE.

35. HE *next* retains th' expiring Breath
Of one upon the Point of Death;
Which WONDER was perform'd upon
A Nobleman's beloved Son.

36. ONCE, at BETHESDA's famous Pool,
He made a piteous CRIPPLE whole;
The Man had long, (by what appears)
Laid there, ſick EIGHT-AND-THIRTY YEARS.

37. AT NAZ'RETH reading ESAY's Text,
His Word the SYNAGOGUE ſo vext;
A WONDER *Him* their Evil-Will
Had not caſt *headlong* down their *Hill.*

38. IN Fiſhing PETER toils all Night,
When not a Fiſh ſalutes his Sight;
At JESUS' Word the DRAUGHT—O think!
Does well nigh both the Veſſels SINK.

39. PROCEED we further to recount,
(At his deſcending from the MOUNT,
Where he had moſt divinely taught)
The *Cure* on a POOR LEPER wrought.

40. A CAPTAIN for his MAN applies,
Mov'd by his racking PALSY's Cries;
Charm'd at the *Maſter*'s Love and Faith,
"Go, thy Man's better," JESUS ſaith.

41. ONCE in the SYNAGOGUE a Man
(Whatever was the DEVIL's Plan,
For he's confeſſedly poſſeſt)
Calls out to let him be at Reſt.

42. "I know thee well (ſays he to HIM)
"Torment me not before the Time;

"Thou'rt

" Thou'rt GOD's moſt *Holy Son* no Doubt"—
Yet JESUS ſtopp'd, and CAST him OUT.

43. TO PETER's Habitation
He comes with ANDREW, JAMES, and JOHN:
Tho' the *Wife's* Mother kept her Bed,
Her FEVER's CUR'D—ſhe miniſtred.

44. EMBARKED once upon the DEEP,
HE's 'midſt o'erwhelming Waves ASLEEP;
They wake him terrify'd to Death—
He chides their Fears, and claims their Faith:

45. Then, to the Waves and Wind, He ſays,
" Be ſtill!"—and thus their Rage allays:
" What Sort of Man (ſaid they) is HE,
" Who rules the very WINDS and SEA!"

46. WHEN diſembark'd, He quickly comes
On TWO POSSESS'D ONES from the TOMBS:
Who *others* with ſuch *Fierceneſs* meet,
Caſt themſelves *down* at JESUS' *Feet*:

47. In *one* Requeſt a Legion join,
To be CAST OUT INTO THE SWINE;
On which the Herd ran violently
Down a ſteep Place into the Sea.

48. HE's in an Houſe another Time
So throng'd, they on the Top muſt climb,
To get a PARALYTIC's Bed
Down thro' the Roof, before Him laid.

49. The Cure in *ſtumbling Wiſe* begins
With PARDON of the PATIENT's SINS:—
He tells the *Reas'ners*, " to *forgive*
" Is tantamount to ſaying *live*."

50. HIM the next Time JAIRUS meets,
And for his *Daughter*'s Caſe entreats;
When there's a ſtriking *Incident*,
As He to her Aſſiſtance went.

[51. For *twelve whole Years* a WOMAN bore
An ISSUE OF HER BLOOD; ſo ſore,

That Doctors tamp'ring drain'd her Purſe,
And *Bad* no better made, but *worſe*:

52. She, at this *Criſis* of Diſtreſs,
Crowding to JESUS thro' the Preſs,
By *touching* of his Coat the HEM,
Was cur'd, as tho' by Stratagem.

53. Tho' well the SAVIOUR *this* perceiv'd,
Nor grudg'd that ſhe'd been thus reliev'd;
Yet would He ſhew, that no THOUGHT *vague*,
But *ſimple* FAITH, had ſtopp'd her PLAGUE.]

54. Mean while, JAIRUS' Daughter dies,
At which the Father weeps and ſighs;
Yet him the SAVIOUR comforted,
By *raiſing* of her from the *dead*.

55. HE's pierc'd ſoon after by the Cries
Of TWO BLIND MEN for ſeeing Eyes:
" Can ye my Pow'r believe?" (he ſaith)—
They ſee, according to their Faith.

56. THEN He relieves a Man diſtreſt,
Whom a DUMB DEVIL had poſſeſt:
Soon as the Devil was *expell'd*,
His Elocution nothing ail'd.

57. ONE Time to NAIN's City near,
A *Corpſe* comes out brought on a Bier;
A WIDOW's ONLY SON it was,
And ſhe took on in piteous Caſe:

58. He, *ſympathizing*, bids them ſtop,
And puts his Hand the Bier a-top:
" Young Man (ſays He) I bid thee riſe!"—
He did ſo, to their great Surprize.

59. THO' we read not the WHERE and WHEN,
We know, from MARY MAGDALENE
He SEVEN DEVILS once CAST OUT—
Her *Love* has put it out of Doubt.

60. As

60. AS in the SYNAGOGUE He prays,
On ſome one of their *Sabbath-Days*;
He 'midſt them ſees a poor Man ſtand,
With a quite uſeleſs, WITHER'D HAND:

61. T'enhance the Caſe, it was his RIGHT,
And all Spectators full of Spight;
Yet He its Rectitude aſſures,
And 'fore them all the PATIENT *cures*.

62. HE'D help'd before a Man diſtreſs'd,
Whom then a DEVIL DUMB poſſeſs'd;
But yet another *now* we find,
Not only DUMB, but alſo BLIND.

63. Yet from this Cure, a ſtubborn Fact,
The SCRIBES *malignantly* detract;
Hinting, that "DEVILS, *juggling*, might
"Caſt out each other thus by *Sleight*."

64. MORE than FIVE THOUSAND were one Time
In lonely Wilds along with Him;
FIVE BARLEY-LOAVES, and TWO FISH ſmall,
Dealt from *his* Hand, regale them all.

65. NEXT would they force Him to be KING,
But He would hear of no ſuch Thing;
So ſoon retires alone to pray,
And to the Ship then WALKS THE SEA.

66. His poor DISCIPLES, at firſt Sight,
As at a Spectre, quake with Fright;
But ſoon as PETER JESUS knew,
By Faith *HE* WALKS THE BILLOWS too.

67. WHO can the PATIENTS *all* record,
Cur'd in all Places by the LORD;
When oft (ſo great's the Faith in *them*)
They're cured by his GARMENT'S HEM?

68. THO' a GREEK WOMAN, much diſtreſs'd,
(For her poor DAUGHTER was poſſeſs'd)
To Him for Aid moſt earneſt prays;
At firſt, HE nothing to her ſays:

69. Then

69. Then—" Childrens Bread, judge thou, if meet
" To throw to Dogs, which prowl the Street?"
" Well! (ſays the Woman) but *Dogs* taſte
" Of Crumbs the Children drop and waſte."

70. He, with ſuch *humble Faith* well-pleas'd,
The Woman's Grievance ſtraightways eas'd;
" For *this Word's* Sake (the Saviour ſaith)
" 'Tis done according to thy Faith."

71. TO Him once to Decap'lis come,
They bring a Perſon DEAF and DUMB:
His Fingers in the Patient's Ears
Chriſt puts, the Tongue with Spittle ſmears;

72. And, lifting up to Heav'n his Eyes,
He, *Ephphatha!* diſtinctly cries;
When ev'ry auditory Nerve,
And the Tongue's String their Functions ſerve.

73. MORE Objects ſtill, in ev'ry Limb
Afflicted, make their Suit to Him;
Whom, if their Friends but 'fore Him lay,
He ſends not *one* unhelp'd away.

74. WITH SEVEN BARLEY-LOAVES once more,
And a FEW FISHES, all their Store,
FOUR THOUSAND in the Wilds He feeds,
And thence to other Coaſts proceeds.

75. WHEN Him they at BETHSAIDA find,
They ſtraightway bring a Perſon BLIND:
Then, having ſpit upon his Eyes,
His Hand He to the ſame applies;

76. Aſking, if now he Objects ſees?—
" Yes, walking Men, like walking Trees:"
Then, having touch'd his Eyes again,
Thus he diſcerneth all Men plain.

77. The Man our Saviour gives in Charge,
Not to rove here and there at large;
But to go Home; nor ev'n in Town
To *blaze* the Matter up and down.

78. Again

78. AGAIN perchance, in paſſing by,
He does a BLIND-BORN Man eſpy;
Whoſe Eyes with *Spittle-Clay* He 'noints,
And waſhing in a *Bath* appoints:

79. The Bath was SILOAM—with Surprize
The Man comes back with ſeeing Eyes:
Th' enſuing *Phariſaic* Spight
Ends in the Man's BELIEVING right.

80. TO Him, juſt from a Hill come down,
A FATHER brings his ONLY SON,
(Poor Man! he's with the Caſe perplex'd)
With LUNATIC, DUMB DEVIL vex'd.

81. Let the Lad hither come to me,
(Says CHRIST)—in coming, inſtantly
Him, wall'wing, rent, and foaming ſore,
The SPIRIT daſhes on the Floor.

82. Has *this* been *long?*—Yes, from a Child
My Son's whole Life has thus been ſpoil'd;
Him does the SPIRIT *ever* watch,
In Fire, or Water, to *diſpatch*.

83. " Hadſt *Thou* but only due *Belief*,
(Says CHRIST) " I'd give him *true* Relief:—
" LORD (ſays the Man, with Tears) I b'lieve,
" Help Unbelief, my Child relieve!"

84. So CHRIST rebukes the SPIRIT *fell*,
This Firſt-born *Meſſenger* of Hell;
Says he, " Thou DEAF and SPEECHLESS SPRIGHT!
" Come out, and him *relinquiſh* quite."

85. With *hideous Shrieks*, the SPIRIT mad,
Sore rending the poor tortur'd Lad,
Comes out;—but leaves him there for dead,
As all indeed, who ſaw him, ſaid:

86. But JESUS takes him by the Hand,
And quickly makes him upright ſtand;
Yea, from that Hour he perfectly
Retriev'd him from this Malady.

87, Thus

87. Thus CHRIST preſents, with Heart-felt Joy,
The *Father* with his cured *Boy*;
The Company, as well they might,
Are all Amazement at the Sight.

88. *This* had th' APOSTLES try'd before,
But found it baffling all *their* Pow'r;
For none with this KIND meddle dare,
'Till arm'd with *Faſting*, *Faith*, and *Pray'r*.

89. TO ſee a WOMAN who'd expect,
For *eighteen Years bow'd down*, ERECT?
Yet HE need only ſpeak (we ſee!)
She's loos'd from her INFIRMITY.

90. AGAIN, upon a *Sabbath*, HE
Dines with ſome Chief, great PHARISEE;
A PATIENT DROPSICAL is there,
And all the Gueſts at JESUS *ſtare*:

91. When firſt the *cured Man*'s diſmiſt,
HE ſo their cav'lling SABBATH'S TWIST
Sets right, by Caſes parallel;
That none could what to anſwer tell.

92. BOUND for JERUS'LEM, on the Road,
Juſt as He in a Village trod,
TEN LEPERS ſtood from him *aloof*,
Entreating on their own Behoof:

93. "Go to the Prieſt," (ſays He) and then
In going, ſee! they're *all* made clean;
Yet of all *ten* comes but *one* Man
To thank Him---a SAMARITAN,

94. ONCE his Friend LAZARUS is ſick;
His Siſters ſend a Meſſage quick,
Beſeeching CHRIST, before he die,
To come, and cure his Malady:

95. Yet LAZ'RUS dies, before He's there,
On which the Siſters both deſpair;
For MARTHA, at his Coming, ſays,
"LORD! he's been *bury'd* now *four Days*."

96. "Believe

96. " Believe (ſays He) and *yet* you'll ſee,
" *Death* muſt revere God's *Energy*."
He prays---and then, with Accent loud,
In Audience of the thronging Crowd,

97. Diſtinctly ſays, " Come LAZ'RUS forth!"---
Straight the Corpſe riſes from the Earth:---
" Theſe Bandages (ſays he) undo,
" And let the Man in Freedom go."

98. This MIRACLE, which haſtes his Death, *Joh.* xi.
Confirms (may be) the Saviour's Faith; [46--54.
That, tho' like *Grain of Wheat* HE DIES,
Like *it*, *He* ſhould again ARISE. xii. 24.

99. AGAIN, near JERICHO, we find
Him giving SIGHT to TWO MEN BLIND;
A BARREN FIG-TREE *curſing* too,
On which no Figs from *that* Time grew.

100. WHEN PETER, full of Zeal and Fear,
Had cut off forward *Malchus'* Ear,
(To *Foes* themſelves *his* Pity's ſuch)---
HE heal'd him ſtraightway with a *Touch*.

101. THE Pow'r of JESUS (great indeed!)
Had rais'd THREE CORPSES from the DEAD;
A FOURTH muſt ſtill his WONDERS *crown*---
On Day the *third* he rais'd his *own*.

102. Ye JEWS! how you yourſelves deceive;
" Come from the Croſs, and we'll believe!"
(You ſay)--In *this* He did much more, *Joh.* x. 17, 18.
But finds *you* harden'd as before.

103. Such were thy MIRACLES, LORD CHRIST!
Whilſt *here our* Fleſh in FLESH Thou try'ſt,
Then healing its Infirmities;---
Heal *now* our SOUL'S *more dire* Diſeaſe!

104. WHEN TRIBUTE *muſt* be paid, then He
(Void of all *Caſh*, or *Property*,
Thro' Eaſt and Weſt, thro' North and South)
Could take it from a FISH'S MOUTH.

105. Twice

105. TWICE (it ſhould ſeem) with *flaming* ZEAL,
Enkindled by GOD's HOUSE's WEAL;
He IT, with Scourge of Cords, retrieves
From what HE terms a DEN of *Thieves*.

106. THREE SEVERAL TIMES the Saviour hath
FORETOLD his *Suff'rings* and his *Death*,
Alſo his *Reſurrection*;—
POINTS He would bring his Friends upon. [44, 45. *Luk.* ix.

107. A GLORY, (greater than on Earth
Had yet appeared from his Birth)
At his TRANSFIGURATION
On *Tabor's Mount*, DIVINELY SHONE.

108. Two of the THREE *Eye-Witneſſes* Joh. i. 14. 2. Pet. i.
The intereſting *Fact* confeſs; [16--18. 1. Joh. i. 1--4.
And, for Poſterity, record
The FATHER's *Charge* to HEAR his WORD.

109. WHO, in himſelf, the MISER's *Turn*
Can, by the Light Divine, diſcern;
Will, in the Caſe of old ZACCHEE,
Diſcern a ſignal PRODIGY.

110. AND if we think how PROPERTY
Is clinch'd by *moſt* tenaciouſly;
No Doubt the LORD did *them* controul,
Who *left* Him *ſtraight* their Ass and FOAL.

111. FULL FORTY YEARS before it fell,
HE of JERUS'LEM's DOOM could tell;
Nor could ev'n JUDAS' TREACHERY,
Or PETER's FALL, from *Him* hid be.

112. GOD gives an ATTESTATION
Three ſeveral Times to his DEAR SON;
At JORDAN's Stream, on TABOR high; [xii. 21.
And when ſome GREEKS to ſee Him try. *Joh.*

113. *Thrice* happy *Sinners!* then rejoice;
For GOD the FATHER's *proper Voice*
Had ne'er been *thrice* THUS heard before;—
His SON we'll *kiſs*, *hear*, and *adore*. Pſal. ii. 12,
Joh. v. 23. Heb. i. 6.

114. WHEN

114. WHEN, in the fam'd GETHSEMANE;
HIM on the Ground we proſtrate ſee;
Languid, pale, trembling, out of Breath,
Exceeding ſorrowful to Death;

115. In ſuch an AGONY of *Pray'r*,
That all his *Sweat* pure BLOOD-DROPS were;
HE for his PIETY was heard---
A STRENGTH'NING ANGEL ſoon appear'd.

116. TH' outragious RABBLE JUDAS heads
A PANIC wonderful o'erſpreads;
They from CHRIST's *ſofteſt* Words rebound---
And thus fall proſtrate to the Ground.

117. DO *Judges* firſt condemn to Death,
And then, in the ſame ſhameleſs Breath,
(Waſhing their Hands in COURT) declare,
They will not in Blood *guiltleſs* ſhare?

118. Yet *this* GOD's own DEAR SON befel,
As Records *moſt authentic* tell:
SOME *Meaſures* ſtill *Men* keep with *Men*, [53:
But NONE they with their GOD kept *then*. *Luk.* xxii.

119. Had we no Argument beſide,
To prove that *Man* to GOD has DY'D;
Yet would ſuch Treatment of the LORD
Of *this* ſufficient Proof afford.

120. EV'N at the HEIGHT of SUFFERINGS;
One Thing the Saviour COMFORT brings;
For GRACE a MALEFACTOR cries,
And goes with *Him* to PARADISE.

121. HE ſurely made the UNIVERSE; *Eph.* iii. 9.
Yet fallen Men (than *Tygers* worſe)
With MISCREANTS their CREATOR mix,
And to a CROSS with Nails affix:

122. Tho' *they* the HORRID DEED o'erlook,
Yet *Nature* to its Centre ſhook;
Yea, and a *Roman* OFFICER
Muſt his DIVINE DESCENT aver.

123. STRICT as the *Guard* was at his Tomb,
Yet, when th' appointed Hour is come,
HE breaks DEATH's adamantine Bars;
The Soldiers *ſhakes*; th' APOSTLES *cheers*;

124. *Converſes* with them FORTY DAYS;
The *Nature* of his REALM *diſplays*;
Bids them the SPIRIT's Miſſion *wait*;
And, full in View, *aſcendeth* ſtrait.

125. ON *this* SURVEY, *one needs muſt find*,
Unleſs determin'd *to be blind*; 2 Cor. iv. 3, 4.
That no where, ſince the World began, [xv. 24.
Was one *e'er* LIKE *the* SON OF MAN. *Joh.* vii. 46.

126. *And when* THAT MAN *ſhall* VIE *with* HIM,
Let me *not down the* TORRENT *ſwim*; 2 Theſſ. ii.
Tho', *from the* GREATEST *to the* LEAST,
ALL *cry*, "WHO'S LIKE UNTO THE BEAST?"

127. *For verily my* HEART believes, [iii. 21.
That CHRIST *my* LORD *the Heav'n receives*; Acts,
Who, *at* his Hour, WILL COME AGAIN,
The VERY LAMB, WHO HERE WAS SLAIN.

Luk. xxiv. 36--40. Joh. xx. 20, comp. with
Acts i. 11. Rev. v. 6.

FINIS.

The following BOOK may be had at the ſame Places with this:

(Price 2s. ſtitched in blue Paper)

And, at this Juncture, *ſincerely* recommended to all the SINCERE-HEARTED of every Denomination,

DAWNINGS of the EVERLASTING GOSPEL-LIGHT, GLIMMERING out of a PRIVATE HEART'S EPISTOLARY CORRESPONDENCE.

Now made public by FRANCIS OKELY,
Formerly of St. John's College, Cambridge.

How can this Man give us his FLESH to eat?
This is an HARD Saying, who can hear it?---&c.

THE following *devout Aſpirations* of a Soul ardently longing after the Reſtoration of its true LIFE, or PERFECTION, in *Chriſt*, will naturally evidence themſelves to be in *Uniſon* with thoſe of its *Like* in every Chriſtian *Denomination*; nor can poſſibly offend any one amongſt them all, who is not either a *determined* mere FORMALIST, or a downright INFIDEL SCOFFER. May the Bleſſing of Almighty God attend this awakening SUMMARY of genuine *Heart's Religion*; ſo that every *Reader* may, with ſerious and deep Meditation upon it, *penitently* conclude the known defective *Stages* of the old Year; and, with *new* and *firm* RESOLUTIONS, enter upon the yet *awfully* untrod and untried ones of the *New!*

As to the *Tranſlation*, it might have been more *elegant:* It is however, on the Whole, pretty *cloſe* and *literal*, and only here and there ſomewhat *free* and *Paraphraſtical*. Such as it is, the PUBLIC may be aſſured, that it has been ſincerely made for *their* Benefit; and is now, thro' the Preſs, communicated to them by *Him*; who is, tho' poor and defective, yet a *real* Lover of the TRUTH; and alſo, with equal *Reality*, for *Chriſt*'s Sake, their

Northampton, Faithful humble Servant,
Dec. 29, 1775. F. O.

A PRAYER,

To JESUS *the Eternal* WORD *of the* FATHER, GOD *cloathed in our* Fleſh; *deſiring, that* HE *would be pleaſed to tranſfuſe his own* HEART *into* US.

Tranſlated from the Latin, O Verbum inenarrabile, *&c.*

O WORD, quite inexpreſſible!
Who didſt with GOD the FATHER dwell
Before all Worlds, the IMPRESS high
Of his HIGH PERSON's MAJESTY---
JESU, GOD-LOVE! thro' Time's ſhort Span,
SALVATION, and ſure HOPE of Man.
To me vouchſafe the Favor, LORD!
That now thy efficacious *Word*,
In Heart, with heav'nly Tone, may ſound;
Imbibed to my inmoſt Ground.
Yea, may thy Words, ſo long, ſo much
With Sighs wiſh'd for, my Spirit touch;
And me with thy NEW SPIRIT bleſs,
Sole Avenue of Happineſs:
This SUN new-riſen ſhall abaſh
Proud REASON's frivolous random *Flaſh*;

And

And chaſe its dim, erroneous Light
Back to its native Realms of Night. *Matt.* vi. 23.
JESUS, Salvation's *Anchor* ſure,
Of all Hearts *Heart*, and *Beauty* pure!
Pour into us this HEART of thine,
The *Heart*, mild, gracious, and benign;
The upright, ſimple, pious *One*,
Where Innocency reigns alone;
The *Heart* which is moſt infantile,
Averſe to ev'ry Kind of Guile;
The *Heart* that's touch'd with pungent Senſe
Of ſalutary Penitence;
The modeſt *Heart*, whoſe pious Ground
Stands in Humility profound;
The *Heart*, in Love's pure Element,
Wholly to love its GOD intent;
And, with *fraternal* Bowels due,
Impartial loving *all* Men too:
The *Heart* both ſoft and flexible,
Rejoic'd to do its Maker's Will;
Sober withal, and on the Watch
To do what's uſeful, with *Diſpatch*;
The *Heart*, which can as little be
Deſpondent in Adverſity;
As it can e'er *elated* grow,
When moſt to Wiſh its Matters go;
'Midſt *both Extremes* ſecure, diſcrete,
As is for WISDOM's Children meet:
The *Heart*, both diſengag'd and free,
And with no Turn for Vanity;
Glad to bid *Creature*-Loves *adieu*,
And its *Creator*'s Love purſue;
With holy Scorn ſhut up from all
But Love Divine's more happy *Call*. *Eph.* i. 18.
Thou HEART of Hearts! *this Heart* of thine
Is *that* for which *I* mourn and pine;
Which, beſt of heav'nly Gifts, alone [46.
Would all my other Wiſhes crown. *Matt.* xiii. 45,
Me Thou'lt with Heart like *this* approve,
I'm with *this Heart* a MATCH for Love;
Which therefore can alone content
My Wiſhes to their *vaſt* Extent.
Tho' Earth diſſolve, tho' Heavens roll,
And ſhrink up, like a burning Scroll;
Yet could I view without Diſmay
This notable and awful Day;
Nay, ſhould *then* ſee my JUDGE's Face,
With bliſsful, ever-growing Grace;---
Would'ſt Thou but once to me impart
The Favor of *this happy Heart*.
O JESUS! my Beloved *One*,
Of Hearts the *Life* and *Light* alone;
Do not with Juſtice, ſtrict and hard,
My poor and languid Pray'rs regard:
For tho' the Fervor of my Sighs
Does not to what I wiſh for riſe;

Yet,

Yet, if I ſhould repulſed be,
All would be over ſoon with me;
Nor could my Soul ſurvive the Blow,
Which would with ſuch Denial go.
Be exorable then, and kind;
And, for thy *Mercy*'s Sake, inclin'd
To deign me this *one needful* Gift,
Without which I can no ways ſhift;
But, under Loads of Evil preſs'd,
Muſt wiſh (but vainly) to be bleſs'd.
Thou ſhalt CREATOR GOD, to me,
PRESERVER, and REDEEMER, be;
My FATHER, and my SOV'REIGN true,
My moſt accompliſh'd BRIDEGROOM too;
My REFUGE, and my ſure RETREAT,
My Soul's SALVATION moſt complete;
Whoſe dear PARENTAL BOWELS move
Throughout with tend'reſt fervent Love;
A Love, which *Trophies* num'rous grace,
As num'rous as our ſaved Race.
I of thy OFFSPRING bear the Name,
And *really* from thy SUBSTANCE came; 1 *Cor.* xi. 12.
Part of thyſelf, a Work of thine,
An holy MASTER-PIECE *divine*,
By Birth immortal; *Image* fair,
Which nought without *my* Choice could mar;
A *Likeneſs* of the SACRED THREE,
Made to ſubſiſt eternally;
Deſtin'd by a Profuſion
Of LOVE, from which it firſt begun,
To be (amazing Wonder quite!) [*Rev.* xxi. 3, 4.
Thy *Love*, thy *Darling*, and *Delight*. *Prov.* viii. 30, 31.
This DESTINATION, high and great, *Iſa.* liv. 5.
(Which *Sin* alone could e'er defeat)
When, by my VOLUNTARY *Guilt*,
It ſeem'd *irreparably* ſpoilt;---
Thou, (with *inſuperable* LOVE,
Which does indeed thy GODHEAD prove)
Leaving thy heavenly Abode,
And FORM of the ETERNAL GOD;
Nay, taking THAT of *meaneſt Slave*,
From *Bethl'hem*'s Stall to *Calv'ry*'s Grave---
Didſt ſhare the num'rous Pains and Woes,
Which *I*, in chuſing *this* World, choſe;
And then for me, *ungodly one*,
Didſt---thou LOVE's PRODIGY!---atone;
When all the *Croſs*'s SHAME and PAIN
THOU *would'ſt* in *thy* own Fleſh ſuſtain.
Come then, my SAVIOUR! claim thy Spoil;
Claim *now* the Purchaſe of thy Toil:---
Come! or the *ſubtile* Enemy
Will prove *too ſubtile* ſtill for me.
May then TRUTH'S SPIRIT, with Effect,
His craftieſt *Schemes* in me detect;
Bear down the *World*'s ſtrong Influence,
With all vain Pleas of *Fleſh* and *Senſe*;

Yea,

Yea, *ſnatch* me, by thy Victory,
From all my *inbred Jeopardy*.
LIGHT of my Life! may now *thy* LIFE,
And bloody DEATH's *conflicting* STRIFE, *Col.* ii. 15.
Thro' me with Force of Light'ning run,
And all my Pow'rs of Evil ſtun; *Pſal.* lxviii. 1, 2.
Imbuing Mind, and Spirit too,
Throughout, with *Tinctures* ſtrong and new;
The firſt re-vivifying BREATH, *Gen.* ii. 7. *Job*
Which operateth now thro' *Death*, [xxxiii. 4.
The DEATH of JESUS; which on me,
My Fleſh and Blood *effectually*
Impreſs'd, can ſo *this Life* annul,
A Life of all Defilements full;
That JESUS' pure and harmleſs Life,
Now promis'd to the CHURCH his WIFE, *Eph.* v.
In *me* may likewiſe riſe at length, [25--32.
And reign *throughout* in all its Strength.
Thus ſtripp'd, thus waſh'd from Filth of Sin,
May I this LIFE OF GRACE begin;
And, *Saviour good!* unto Thee prove
A SHRINE of undefiled Love.
In me, my GOD! in *Perſon* Thou [21, 23.
Shalt live, rejoice, and *triumph* too; *Joh.* xiv.
Teach, bleſs, and quite new-model me
With Words, *thy* Words of Verity. *Joh.* xvii. 17.
Ay! *triumphing*, the *wond'rous Deeds*,
Which each from *dying Love* proceeds;
Thy Trophies, and thy hidden Name,
Sweetly within my Heart proclaim: *Rev.* iii. 12. 20.
For, as revolving Ages ſhall,
'Fore Men and Angels tell them *all*;
So *now* begin to tell them me,
With Heart-affecting Energy.
Thus may my GOD, whom well I call
My LIFE, my LIGHT, my BOAST, my ALL,
Live in this *ſprinkled* Heart of mine, *Heb.* xii. 24.
As in his conſecrated SHRINE: 2 *Cor.* vi. 16.
And, as to me, in *Quietude*, *Heb.* iv. 9, 10.
I'll live the happy Life renew'd
In the *prolific* HEART of GOD,
The Source, whence all good Things have flow'd.
In living *here*, to GOD we live,
And in th' Interiour daily thrive:
We joy, and are of chearful Mien
'Mongſt all our Fellow-Sons of Men;
Nay, feel GOD's *Tangibility*, *Acts* xvii. 27.
To *his* in CHRIST *divinely nigh*; *Eph.* ii. 17, 18.
For Him, as preſent, we look on
With HEART's *pure* CONTEMPLATION: *Matt.* v.
We ſurely know, love, taſte, and find [8.
Things, which tranſcend the *carnal* Mind; 1 *Cor.* ii.
And ceaſeleſs ſing, with *recent* Laud, [9--16.
Recent LOVE-CONQUESTS of our GOD;
Whoſe GODHEAD is, we ſtill conclude,
Unſpeakable BEATITUDE,

FROM

THE GERMAN,

A

FREE TRANSLATION.

I.

NOW, with essential Blessing
My SAVIOUR's Feet caressing,
I call him LORD and GOD;
Because by him forgiven,
My Curse is from me driven,
And I'm with Shame before him bow'd.

II.

Quite to myself a Torment,
And in a dang'rous Ferment,
My State was critical;
For so I was unable
To sever *Truth* from *Fable*,
Amidst the Blindness of my Fall.

III.

Sometimes the Grace did awe me,
Which would so fain withdraw me,
(Poor Worm!) from Misery:
But, Ah! my Heart, that Trickster,
Would make herein such Mixture,
That I could no poor sinner be.

IV. In-

IV.

Indeed I ſometimes ſeemed,
As were I to be deemed
Bow'd by the Croſs's Pow'r:
Nay oft, with bitter Crying,
Heart's anguiſhing and ſighing,
Long'd for the ſweet Redemption's Hour,

V.

Yet 'midſt this Grace's Working,
A *Something* was ſtill lurking,
And neſting deep in me;
Which Spite of all Devotion,
And real Heart's Emotion,
Curs'd ſecretly the Sinner's Plea.

VI.

I fain would name this Evil,
This Fortreſs of the Devil,
And thus detect his Plot;
But, till with true Uprightneſs,
Confeſs'd before the Brightneſs
Of Jeſu's Wounds, it helpeth not.

VII.

His Wounds-Irradiations
Raze all Fortifications
By Satan in us ſet;
The Heights ſo much beloved,
So heartily approved,
Till found enſnared in his Net.

VIII.

The crimſon Wounds-Streams guſhing,
The Blood and Water ruſhing,
(Grace-Laver) from the LAMB:
Theſe, like a pent-up River,
Alone can burſt and Shiver
The Heart's hard Rock and ſtrongeſt Dam.

IX. And

IX.

And *theſe* in me demoliſh'd,
The enmity, th' unpoliſh'd,
The rough and beariſh turn;
The filthy harden'd ſatyr*,
The dry, unchildlike Nature,
Unbow'd amidſt the Croſs-Concern.

X.

Bleſs'd with my Sins Remiſſion,
Now, without Intermiſſion,
Newneſs of Life goes on:
My Conſummation haſten;
Yea, now and ever faſten
Upon this SELF thy thorny Crown.

XI.

The Pit wherein I hover'd,
The Billows which me cover'd,
I ſtill before me ſee;
And beg thy near Aſſiſtance,
For, Oh! at how great Diſtance
Might I not wander without thee!

XII.

And, if amidſt Life's Danger,
An unexperienc'd Stranger
Muſt hover here below;
O let his Habitation
Be in that Congregation,
Thro' which thy piercing Eyes do go.

XIII.

And may thy Church elected
Be ſoon by Thee directed
Me to incorporate

* Half Goat and half Man.

Amongſt

Amongſt the other Sinners,
The thrice, thrice happy Winners,
Who with thy Supper themſelves ſate.

XIV.

But I have done—Thy Pleaſure
Shall pleaſe me too, my Treaſure!
No Right have I, no Claim;
Once ſadly diſaffected,
I'm but by Grace connected
With the dear Babe of BETHLEHEM.

FINIS.